BISEXUALITY IN PATTERNS OF HUMAN BEHAVIOR

A STUDY OF INDIVIDUALS WHO INDULGE IN BOTH HETEROSEXUAL AND HOMOSEXUAL PRACTICES, WITH COMPARATIVE DATA ON HERMAPHRODITES, THE HUMAN INTERSEX

By D. O. CAULDWELL, M. D., Sc.D.

Formerly Associate Medical Officer, Adjutant General's Department; Medical Examiner, Recruiting and Induction Service, Industrial Surgeon and Private Practitioner. Member: The Association of Military Surgeons, U. S., etc.

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FOREWORD

That, among humans, there are males and females who have sexual relations with members of the opposite sex, and with members of their own sex as well, is more or less popularly believed. The astounding truth of such a pattern of bisexuality of human behavior is known to but a few relentless scientists, earnest students, alert readers, and the persons who are directly involved.

Sexual relations with members of the sex to which one does not belong are called heterosexual relations. When sexual relations are practiced with members of one's own sex, such relations are termed homosexual relations.

Bisexuality (relations with both sexes) as a pattern of conduct, does not always include hermaphrodism, insofar as is known, but hermaphrodism is sometimes established. Hermaphrodism, within itself, does not always involve bisexual conduct.

Homosexuals—persons who engage exclusively in sexual practices with members of their own sex—have, in innumerable instances, elected to call themselves the intersex. This may be more or less acceptable to common parlance, but it is not in accord with scientific opinion.

Scientists hold that hermaphrodites are the true intersex.

Hermaphrodites are persons who appear to have the sex characters, in one form or another, of both sexes. The concensus among scientists is that, in the strictest consideration, there are no true hermaphrodites. Those who are regarded as hermaphrodites (the intersex) are therefore regarded in the light of pure science, as pseudo-hermaphrodites.

Members of both sexes may be pseudo-hermaphrodites without suspectiong the fact, and ordinary medical examination may fail to disclose the truth. This (which later will be explained) may account for a certain amount of bisexual conduct. On the other hand, as shown by Slaughter in his "Medicine for Moderns," a highly prevalent cause of bisexual, as well as homosexual, conduct is engendered through environment and early training. Slaughter called attention to the truth that, regardless of gonadal (and consequently endocrinological) integration, boys who are brought up as girls, and girls who are brought up as boys, in almost complete universality, are apt to manifest sexual activity and response according to the training pattern.

The natural physiological urge is not always entirely destroyed by the environmental circumstances of early training. There are individuals in whom the natural physiological urge will become positive and assertive. These individuals may respond by departing from the ideals they have acquired and becoming normally heterosexual. Some of them are certain to remain in a state of confusion. Among them, then, will be found a pattern of bisexuality.

Eminent scientists long have sought an absolute cause in their efforts to establish positive reasons for homosexuality. The most common compromise today is that basic homosexuality probably results from hereditary tendencies, and some, as yet not understood, endocrine disorder. This is true but indirectly. In this booklet we shall study more direct causes. We shall, at the same time, give due consideration to indirect, and even obscure, causes, not merely of homosexuality, but largely, of bisexuality of conduct as well as bisexuality from the viewpoint of hermaphrodism.

There is a distinct difference between the sexual integration of those who are physiologically, and those who are psychologically, bisexual. Likewise, there is a distinct difference between hermaphrodites and persons who are bisexual in conduct only, if, indeed, these latter

exist. We must, for purposes of study, accept such individuals on a hypothetical basis, at least.

Diligent readers who have wondered about bisexual behavior, hermaphrodism, and the relation of the patterns of conduct of both, are herein offered an explanation.

Apparently, the time has come when the public seeks to raise the iron curtain which has obscured sexual facts and conduct, so that a better sociological order may be established.

Just before writing this foreword, I was visited by my County Health Officer. I had not previously known that he was seriously interested in the educational work I seek to do. He wondered whether I knew a publisher who would sell books on sexual enlightenment to mature teenagers. He explained the consternation of a mature, although teen-aged, girl, who had been on the verge of marriage when she learned that her prospective husband was presumably sterile. I gave him a number of my Haldeman-Julius booklets designed to inform her.

A few days ago I talked with a druggist who had served in both the Medical Administrative Corps and in the Pharmacy Corps, (Army of the United States) during the late war. He had been assigned, at one time, as Relations Officer. Some of the most poignant matters about which he had been consulted had dealt with simple phases of sexual behavior and simple facts of sex hygiene. He had been forced to use the best common judgment possible, and often had been somewhat embarrassed. He had not even known that numerous publishers offered valuable books, not only for his instruction, but for the instruction of the general public.

Bisexuality in patterns of human behavior affords a field for extensive study. A truth, little known, is that it is responsible for far greater consternation and consequent mental (emotional) conflict, than any of a number of factors which have received far wider attention.

The present treatise is, and of necessity must be, incomplete. The most extensive research ever attempted, the Kinsey, Indiana University-Rockefeller Foundation project, will, even when finished, be incomplete. No excuse, therefore, is offered, for the fact that a booklet can cover no more than some of the highly significant facts and factors involved in patterns of bisexual behavior.

PHYSIOLOGICAL BISEXUALS

The physiological bisexual may well be called by a number of names. These include anatomical bisexuals and biological bisexuals. The term, physiological, is used at this point, because physiology relates to the functions or organisms, animal and vegetable.

The true physiological bisexual defies complete definition. All of us are part male—part female. The simplest aspects teach us. The simplest, perhaps, is that we are born of male and female parents. The nipples of the male are entirely unnecessary from the viewpoint of biological design. But, this cannot be said of the most prominent masculine marking of the female—the clitoris. The latter organ is closely analagous to the penis, or *membrum virile,* regarded as distinguishing the male. The difference in anatomical conformation has been too widely stressed and this has caused harm. It has caused females to suffer from inferiority convictions because of a lack of hip-breadth, and it has started males in the direction of homosexuality because of pronounced hip-breadth.

The sex hormones of both sexes are present in each sex, and various other physiological elements, even though regarded, biologically, as sex distinguishing factors, are common in both sexes.

Even if we accept the dictum that there are no true hermaphrodities, we can be more positive concerning physiological bisexuals. Therefore, we can agree that there are true physiological bisexuals. The pseudo-hermaphrodite is a true physiological bisexual because the pseudo-hermaphrodite has visible (in nearly all cases) manifestations of the characters of both sexes.

The biologist bases sex upon a number of factors. Most of these are visible factors such as the appearance of the external genitals, the mammary glands of the female, the beard of the male, and anatomical conformation. The sexologist bases individual sex distinction upon the gonads—the sex glands. If these are testicular, the sex is male—while if they are ovarian, the sex is female. The intersex may have organs, or glands, of both sexes. Others manifesting bisexuality of conduct, or homosexuality, and who regard themselves as the intersex, can be so regarded, scientifically, from the psychological viewpoint. This makes it plausible, therefore, for us to recognize the psychological intersex.

Members of the true intersex, insofar as is known, afford an extremely low ratio by comparison with those of the psychological intersex.

Sexual characters of the physiological intersex are not always visible. In my "What Is a Hermaphrodite?" (a Haldeman-Julius 35c booklet), I explained developmental processes, and how, during the the embryonic stage, even though microscopic sex cell structures are in the process of development, there may be gonadal cells of both sexes present. Sometimes a colony of these gonadal cells becomes a part of the adrenal glands, and, as development proceeds, these may be found to be of the sex opposite to that of the child which is in the process of development. These cells may never cause disturbance. On the other hand, sometimes they develop in such a way that they affect the growth and behavior of an individual. Reticence leads to a do-nothing attitude and this may react, later, to the extreme unhappiness of the individual who might have been made happier and more competent by suitable treatment.

Numerous cases of adrenal tumor have been discovered in persons whose sexual behavior has departed from the pattern conventionally accepted.

Individuals who are bisexual in behavior find themselves facing an unpleasant social problem. This is likewise true of individuals whose behavior is that of the homosexual. And, as naturally, autosexuals (those who derive sexual gratification from themselves) suffer from emotional conflict because of a lack of understanding, and for the further reason that autosexual practices are frowned upon, both socially and conventionally, even by those who habitually indulge in them.

As we proceed, we may well keep in mind, that all of us are naturally and normally bisexual to a certain extent, and that the true physiological bisexual is, simply, a person who retained, or developed, slightly more of the characteristics of both sexes than we, ourselves, developed or retained.

THE TRUE INTERSEX

As I have explained, the true intersex is represented by the hermaphrodite. The hermaphrodite is not always easy to recognize. The positive hermaphrodite condition of a large number of individuals has not been determined until after the death of the individual. Diagnoses have been made, however, through deliberate biopsy, and through accidental discovery upon the initiation of surgical procedures for other reasons.

A British surgeon discovered a form of bisexuality in an individual when he operated because of a pelvic complaint. The case was of a patient who had not manifested a dual pattern of sexual conduct. The operative procedure disclosed that a spouse, regarded as female, and, for 20 years, married to a male, was not a female at all. *She* had testicles. A blind tract (or urogenital sinus) led inward for a distance of slightly less than two inches. This had made sexual relations possible, and, apparently, easy. Such a case is called that of pseudo-hermaphordism. In such a pronounced case of pseudo-hermaphrodism, however, it cannot be definitely said that the patient was a true intersex.

One of the most pronounced instances of the true intersex was that of Virginia Mauri, known also as Sefti Alkalissa. The case was reported in great detail by C. Taruffi, in "Man. della R. Acad. della Sc. de L'Inst. di Bologna," in 1899. Valenti performed the biopsy, and the findings were published by Pende in his "Endocrinologia."

Previously I spoke of adrenal tumor. The autopsy in this case showed an enormous adrenal hypertrophy.

The patient in this case had a fully developed beard, the length of which reached the chest. The mustache was full. Beard and mustache were dark. The findings, in brief, are remarkable.

On the protosexual side, there were ovaries, and menstruation started at 16. The greater and lesser lips were distinctly of the female type with a female type of urethra (reported as hypospadias), and there was a vagina, a uterus, and tubes. Libido was toward men. Pubescenece was of the female type. There was a history of one abortion and one pregnancy. On the intersexual side, there were no testes, although there was a penis 5½ cm. in length with a glans and prepuce. Libido, in early life, was toward females. There was intercourse with women, but it was painful. The general appearance was that of maleness. With the exception of the pubic hair, the hair distribution was of the male type. Hair appeared on the face at the time of the beginning of menstruation. (This is known as precocious puberty.)

The protosexual, in this case, was female—the intersexual, male.

A case medically known as Schaurte's case, concerned a patient reared and educated as a female. The findings were: One large and completely functioning ovary on the left, menstruation from the age of 15 occurred regularly every 28 days and was of four days duration. The urethra was of the hypospadic type. Labia majora and labia minora, a

vagina 8 cm. long, a normal tube on the left, female breasts, wide pelvis, and hair of female distribution except that of the upper lip, completed the protosexual picture. There was no libido, but a will to femaleness existed. The intersexual findings included testes right and left, incomplete in function as determined by histological examination, the penis was 6.5 cm. long, there was an epididymis, vas and cord on the right. There were erections at 16. Mustache, muscularity, and a coarse voice, completed the picture. There was no libido, but the nature leaned to the manner of the wild and boisterous. The patient was regarded as being a female hermaphrodite.

One case was accepted as that of the genetic female, and such acceptance was based on the sex ratio. The case is known as that of Witschi and Mengert. Their report included the following data: Thousands of follicle-like vesicles, resembling microscopic ovaries in ovotestes. There was a predominant secretion of female hormones. There was a will to femaleness. This was the protosexual picture, while the intersexual (male) findings were: Testes, a few germ cells, spermatozoa, a penis, and a bifid (divided into two parts or divisions) scrotum in which the testes were located.

It is not known (nor can it be known under present circumstances) how many persons of the true intersex there are in existence, nor can it be established what percentage of births include intersexes. It is often quite difficult for a physician to establish a correct diagnosis of sex distinction when an infant is born.

THE PSYCHOLOGICAL INTERSEX

The psychological intersex involves a far greater number of people than any extensive survey discloses. Temporarily, at least, everyone experiences a psychological intersexual stage. This was explained in detail in my "The Truth About Homosexuality in Man and Woman." (A 35c Haldeman-Julius booklet.) The stage, brief in the vast majority of people, is normal. Conditions which we shall seek to understand more clearly contribute to the fact that the normal stage of intersexuality matures a definite number of people into true heterosexuals, and that a definite number become more or less absolute psychological intersexuals, and still a further definite number develop into behavioristic bisexuals.

We should make certain at this point to again fix the distinction between heterosexuals, homosexuals and bisexuals, clearly in our minds. The pure heterosexual has sexual relations only with the opposite sex. The true homosexual has sexual relations with none but members of his own sex. The bisexual type of individual has sexual relations with members of both sexes. This applies to biological bisexuals (pseudo-hermaphrodites) as well as to psychological bisexuals.

Psychological intersexuality is difficult to interpret. For example, people who follow both heterosexual and homosexual practices, are bisexuals by conduct, although in their homosexual relations they exhibit the elements of psychological intersexuality.

Kinsey's "Sexual Behavior in the Human Male," includes some highly significant data on patterns of bisexuality. The majority of the reading public have read reviews and press reports on the Kinsey book and the survey directed by Dr. Alfred C. Kinsey of Indiana University. For the sake of greater clarity, however, I shall include data pertinent to the Kinsey book and survey, in a later section.

One of the Kinsey graphs consists of seven verticle lines with spaces between them. The spaces (or sections) are left blank, or shaded. The spaces are numbered from 0 through 6 inclusive. Zero represents purely (exclusively) heterosexual males. Space Number 1, indicating an extremely low percentage on the scale of homosexual activities, includes males who are predominantly heterosexual, but who are, nevertheless,

incidentally, homosexual. The second (Number 2) space beyond the zero line, has a greater shaded area and represents the heterosexual as more than casually homosexual, and this, of course, extends into the bisexual pattern of conduct. The next space shows the balance in bisexual conduct, or males equally active as heterosexuals and homosexuals. The remaining spaces indicate an increasing pattern of homosexuality and space Number 6 corresponds, on the homosexual side, to zero (exclusively heterosexual) on the heterosexual side of the scale. Representative data on females is not, as yet, available as a result of the Kinsey survey. Data from reliable sources do not indicate a notable difference, or distinction, insofar as female bisexual patterns are concerned. Bisexual patterns of conduct, in either sex, represent an element of psychological intersexuality.

We seek understanding, and for this reason, we need not be contentious concerning a distinct line of demarcation between bisexual patterns of behavior and homosexual patterns of behavior in an effort to isolate a true type of intersexual integration. Thus, we may, by taking a broad point of view into consideration and accepting such a viewpoint, if even but tentatively, regard bisexual conduct as including the psychological intersexual pattern.

Some homosexuals who are high types of individuals, regard themselves as a true intersex. In this they err for the reason that they are not definitely hermaphroditic and only pronounced hermaphroditic individuals are scientifically regarded as being of the true intersex. Those homosexuals, therefore, who call themselves the intersex may be regarded by others as psychological intersexuals—no more, and no less. Such homosexuals as those who have high ideals and rank on the intellectual scale have, as a rule, been quick in their acceptance of their intersexual status, and of the limitation of this to the psychological level.

ASTOUNDING STATISTICS

One Websterian definition of the word, statistics, reads: "The science of the classification and arrangement of facts relating to the condition of a people or class; a compilation of figures pertaining to various public departments or interests, as domestic economy, health, longevity, etc." Few people accept statistical data as unquestionably representative of fact, or facts. The attitude fathered the trite saying: "You can prove anything, or nothing, by statistics."

Statistics, or compilations, have recently been made public on human sexual behavior. The data set forth facts as secured by scientists who conducted an extensive survey in order to arrive at certain definite conclusions. These conclusions are represented by statements and compilations of figures, percentages, etc. Whether one accepts the statements and compilations is, and must remain, a matter of personal choice. My purpose is to present certain of the findings of scientists, and to compare these findings with truth which does not necessarily require figures for expression.

Statistical data revealed in "Sexual Behavior in the Human Male," and written by three now eminent scientists, will be regarded as astounding even by persons who have investigated human sexual behavior.

Ask the man in the street whether he thinks that no more than 50 percent of the population indulge solely in heterosexual relations and he will doubtless answer that he can conceive of but a negligible percentage of people who are not solely heterosexual. Yet Kinsey and his coworkers (authors of the book mentioned) found that no more than 50 percent of the population of the United States is exclusively heterosexual. The investigators determined that 4 percent of the population is exclusively homosexual—never experiencing sexual relations with the opposite sex. Accordingly, 46 percent of the population, as shown by the findings and figures of the investigators, represent a type of bisexual

pattern, indulging at one time or another, or, in instances, at the same time, in both heterosexual and homosexual practices. Instead of including the entire group, however, Kinsey stated that "The term bisexual has been applied to at least some portion of this group."

It was Dr. Kinsey's opinion that the term, bisexual, has never been strictly delimited. For this reason he prepared graphs representing heterosexual and homosexual ratings. Some of these graphs and ratings have already been attacked by men and women who are regarded as highly capable in the art and science of analyzing statistics. Thus, Geoffrey Gorer, a scientist and writer, pointed out in a review of "Sexual Behavior in the Human Male," which appeared in the *New York Tribune Weekly Book Review,* February 1, 1948:

> "The median age of the population is around 30; less than a fifth of Mr. Kinsey's is over that age (Table 44). Nearly half the population of the United States is rural; less than a fifth of Mr. Kinsey's sample. Twenty percent of the population is Roman Catholic; apart from those to be found in the college group Dr. Kinsey has no Roman Catholic statistics. Of his whole population over the age of 25, only 273 Protestants are reported as active in their religion."

Others will differ in their interpretations of the Kinsey statistics. This will not mean that Kinsey is either 100 percent right, or 100 percent wrong. It is but reasonable to allow, generously, for error, when considering such a vast undertaking as the Kinsey survey. I incline to the opinion that Kinsey erred in seeking to apply a sample, in various instances—even though the sample was ever so extensive—to the popula- as a whole. It seems reasonable that if the entire population could be measured by the Kinsey yardstick, we would find the resultant statistics more nearly correct. The most popular surveys are based upon a system known as stratified sampling. The results, sometimes can be but little better than fairly accurate guesswork. Even so, such results are valuable. We therefore find that for the purposes of study, the Kinsey statistics, astounding though they may seem to many, are representative, and as accurate as we should expect when we make allowance for the element of natural error.

THE KINSEY PROJECT

The work of Dr. Alfred C. Kinsey, and his coworkers of Indiana University, is now commonly referred to as the Kinsey project. In actuality, it is a project of Indiana University, backed by Rockefeller Foundation Funds. The work as it stands at present, has been in progress for nearly 10 years. It represents the combined efforts of Dr. Alfred C. Kinsey, Professor of Zoology at Indiana University, and Research Associates Wardell B. Pomeroy and Clyde E. Martin. These three men have been assisted by a competent staff of workers.

To date the survey has investigated the sex behavior of males. A Gallup Poll was taken on the question: "Dr. A. C. Kinsey has compiled a nine-year study of the sex behavior of males in this country. Do you think it is a good thing or a bad thing to have this information on sex available?"

The question was asked of persons who had not heard of the report, as well as of persons who were well informed concerning it. The plain truth is that the poll revealed an attitude of the American people toward sex information, rather than their reactions to the Kinsey report.

The answers were: Of those queried, 57 percent thought it was a good thing, 11 percent thought it was a bad thing, 4 percent qualified, and 28 percent had no opinion.

At this time the latest figures reveal that 12,000 men (and women) have been included in the investigation. Persons who have contributed to the statistical and other data revealed by the survey represent every group, every age and every social and educational level.

The Gallup report indicated that the American people have approved the work of the scientists by a ratio of 5 to 1.

When we base opinions on the results of the report we may do so realizing fully that our opinions rest upon the greatest, and certainly the most extensive, research so far accomplished. If, therefore, any of us find ourselves involved in a discussion of sexual behavior as determined by Kinsey and his associates, we may admit that intimate matters are controversial, but we need not be apologetic concerning the basis of our opinions.

BISEXUALITY AND BISEXUAL CONDUCT

Individuals involved in bisexual conduct are rarely understood, and misinformation concerning such individuals and their general status is as rampant as any popular superstition.

If you are in a position to determine common opinion, you will learn that almost everyone has some idea concerning homosexuality and homosexuals. But if you are suitably informed, you will quickly understand that popular opinion is not scientific opinion. Thus it is that the average man-in-the-street believes he can describe the homosexual to you. He may even be a homosexual himself, but he would honestly deny the fact were he accused, or informed. Why is this?

There is a fallacious idea, especially among men (and largely among women) that only the active participant in homosexual activity is a homosexual. The courts have sanctioned this attitude. Active participants in homosexual practices have been sentenced to long terms in prison, while the passive participants have been winked at and brought into court only as witnesses. A school of worthy medical opinion, however, points to the fact that the ability to respond to sexual stimuli of one's own sex indicates a greater degree of homosexuality than is manifested by the active participant. I speak now in exclusion of those homosexuals who are mutually active, and hence, mutually passive.

Understanding then, that any act or response related to erotism, when directed toward one's own sex, constitutes homosexuality, we may go a step further in order that we may more clearly understand bisexual patterns of conduct.

There are those who regard any feminine trait in the male as indicative of homosexuality or of homosexual tendencies. This may be entirely wrong in the large majority of cases. Or, to understand with greater emphasis, let us say that the idea is correct in but a negligible percentage of cases.

Certain mannerisms are regarded by the uninformed as distinctly homosexual mannerisms. Homosexuals may manifest the mannerisms so many people describe, and so may heterosexuals. The same mannerisms may be present in individuals who follow a pattern of bisexual conduct. A man may walk like a woman and be no part homosexual. Likewise, a man may have no beard, he may appear to have large breasts (the appearance usully represents fat, or a highly developed pectoral muscle), and he may have a high-pitched voice, and in addition his mannerisms may appear to be downright coquettish—yet, he may be thoroughly heterosexual. A man may delight in wearing exotic perfumes, or in doing work usually attributed to woman's domain, and yet, be entirely heterosexually integrated. It is just as true that a homosexual or a bisexual person of the male sex may manifest every trait mentioned. One's pattern of sexual conduct cannot, therefore, be determined by such ordinary traits and mannerisms.

A woman may appear thoroughly masculine or thoroughly feminine, but her pattern of sexual conduct may not be judged by such appearance. Regardless of apparent traits and mannerisms, as well as physical appearance, woman may be 100 percent heterosexual, 100 percent homosexual, or bisexual in an undetermined degree.

Those who question these statements need not go far to learn. Advances toward persons whom they believe, judging by traits to be either homosexual or bisexual, will prove revealing. The revelation may, as a matter of course, indicate a number of bisexuals and a number of homosexuals, and, if the setting chosen is such that it would naturally be frequented by such individuals, then a heterosexual response may not be immediately forthcoming. Naturally, no one is advised to make such advances lest they be mistaken for what they are not. Subtle suggestions sometimes serve to bring out the truth.

On one occasion I treated a burly sea-cook for severe contusions of the face inflicted by the fists of an effeminate-appearing man. The sea cook had, for an unexplainable reason, developed an animosity toward the man. On the occasion of his bruises he had made a deprecatory remark to the effeminate appearing sailor. The remark was: "I believe you're a *fruit.*" The term, in the parlance of men of the sea at the time, indicated homosexuality. The remark brought the burly cook face-to-*fist* with a worthy adversary. The adversary escaped unscratched.

The question may be asked: "How can you tell a homosexual, or a bisexual, from a normal heterosexual?" The answer is: You can't. The predominantly homosexual or bisexual person will, in seeking an opportunity, either make himself known, or will, with greater skill than you can imagine, get your pedigree, leaving you entirely in the dark.

THE STRANGE STORY OF A TRAFFIC BLOCK

Once while driving on a muddy detour I encountered a traffic tie-up and walked ahead with others to determine the reason for the blockage of the road. I had passed a car that had jumped the road ruts, and presently I observed a light car of a similar make lying on its side across the middle of the road. The radius rod on the first car had broken. Its owner had been given a lift by the owner of the overturned car. The two men were "slugging" each other without interference. One man was in the early 20's—the other in the late 30's. They were well matched and were fighting according to the rules of pugilism. Presently two deputies appeared on the scene. They had been called to investigate the traffic block. In addition to the blockage, they found a first class fight.

I was stopping temporarily in the next town which was a county seat. The men, I learned, were taken before a Justice. Both refused to inform the court as to why they were fighting and volunteered to pay fines. Not satisfied, the court bound them over to the next term of a higher court. The men were unable to immediately post bond and hence were remanded to jail. The jail was overrun with vermin and the younger man was thin-skinned and sensitive to vermin and a lack of sanitation. He talked. He had been given a lift by the man he had fought, and the man had made homosexual advances—seeking manual contact. He had at first, good-naturedly, warned the man that he was in error. When his benefactor (for having given him a lift?) persisted, he sought to get out of the car which was moving at slow speed because of road conditions. The other man had sought to detain him and in doing so had overturned the car. Neither had been hurt and they had climbed out through the one free door and engaged in a fight.

The man who had made the advances branded the other a liar. He was of pronounced masculine appearance, hairy as an ape, muscular, and throaty of voice. The other man was of ordinary masculine appearance. His story was discredited. The court was puzzled. He agreed that the appearance of the man accused of having made advances was such as to brand the accuser a liar. But he gave analytical consideration to the fact that the accused refused to give any valid reason for the fight, and that there must have been a valid reason. I was talking

with one of the local doctors when a baliff approached and asked the physician if he would join a colleague in giving an opinion in Justice court. Thus, I was invited to go along.

Neither local doctor believed the story of the man who made the accusation. I explained that the accusation might be true—the physical appearance was no basis for judgment. With the Justice who had a plan, we visited both men. One of them (the accuser) was asked how he would feel if confronted by a witness who could attest in full to his character. "I'd feel fine," he declared, and added, "I'd be allowed to pay my fine and get out of here." When asked the same question the accused man replied in a similar manner. The justice then stated: "All right. Within a few moments we will have such witnesses on hand. If either of you are not telling the truth we then will know." A few moments later the accused man sent for the justice and admitted the truth of the statements made by his adversary.

Both men were acquitted and permitted to go their way. The accused man however, was according to information properly secured, regarded as a good husband, a model father, and by those who did not know him otherwise, he was considered as being 100 percent heterosexual. Evidence indicated, however, that he was, perhaps, equally heterosexually and homosexually, active. Thus, he represented an average pattern of bisexuality of conduct.

Cases like this, without the digression necessary to make the case more thoroughly understood, are existent, and, according to the Kinsey findings, may be multiplied by an extremely high number.

THE BISEXUAL BEHAVIOR OF A PSEUDO-HERMAPHRODITE

During my years of early practice, I observed, in the confectionery section of a drug store I patronized almost daily, what may be regarded as precoital homosexual play between one woman and other women. The act, primarily, was leg-contact under cover of the confectionery table. Some of the women involved were, or had been, patients of mine. They were unaware of my observations and I had nothing to say. It was evident that but one woman, a stranger to me, was the aggressor. She disappeared from the local scene for several days—then showed up in my office one hot summer afternoon. She explained that her visit was entirely confidential and declined to talk with me in the presence of my office attendant. Her demands were met, and she informed me that she had a painful boil in a region requiring that the genital parts be exposed. Naturally I wondered why there was any objection to this in the presence of a doctor, or even in the presence of a doctor and his nurse. I was then informed that my patient was a hermaphrodite.

Examination disclosed a male pseudo-hermaphrodite. The conduct of my female patients and former patients soon became thoroughly understandable. They were aware that this individual was more male than female. At the time, doctors ran a risk, as a rule, in most states, if they gave contraceptive information or furnished contraceptive supplies. The hermaphroditic patient was regarded by women as a sterile male. They could consort with this supposed female without fear of jealousy on the part of their husbands—and, without fear of pregnancy.

I asked: "Do you limit your sexual relations to females?" The answer was negative. The patient was greatly in demand by men. A urogenital sinus resembling a vagina and accommodating the erected male organ gave men satisfaction and such men were rarely aware of the bisexuality of their sexual partner. During the sexual act with men the penis (which was small) was concealed beneath a special type of girdle. And the patient always refused to permit men to fondle the sexual parts. Climax, said to be satisfactory, invariably occurred. The patient's hermaphroditic character was disclosed to a male sexual partner now and then when homosexual desire caused caution to be thrown to the winds.

When asked concerning the reaction of male partners upon discovering the truth, the patient revealed that about half of them became impotent and were unable to complete the act, that a few stopped the act but reached a climax by masturbating, and that probably 40 percent were unaffected and voiced no objection to the truth. Of these a few turned out to be more homosexual than heterosexual, and had been attracted because they had felt that they sensed an unusual degree of masculinity in the hermaphroditic individual.

A HERMAPHRODITE AT AN INDUCTION CENTER

A striking example of bisexuality of conduct occurred during my service as an associate medical officer of the adjutant general's department. On an occasion when I was examining youths for the Civilian Conservation Corps, I observed considerable excitement among the group of about 40 youths, none of whom were more than 18 years old. They were in line and the line extended from the office and waiting room at one end of the barracks type hospital, to a point about halfway the length of the hospital. The boys had found a pseudo-hermaphrodite in the group, and one by one, they had gone to the bathroom to "see the sight."

The hermaphrodite was rejected, but on grounds other than hermaphrodism. The condition of hermaphrodism was not entered on the papers. The bisexual interest of the youths in the group was manifested through readily apparent sexual excitement—and the fact that, during their term of enrollment, they engaged, regularly, in heterosexual relations.

By some it may be regarded as unusual that a degree of homosexual interest was clearly manifest in a representative group of youths ranging in age from 17 to 18. Those who have read my brochure "The Truth About Homosexuality in Man and Woman," will find this truth easier to comprehend and accept. Although no great number, either of males or females, are consciously aware of it, individuals of both sexes are regarded by sexologists as, almost, if not universally, evolving through three, and possibly four, sexual stages. The first stage is the autosexual, when interest is manifestly centered in self. Heterosexual interest next manifests and at, or near puberty, this interest wanes, or disappears. Interest in one's own sex then reaches a high peak of development and there may be erotic arousal as a result of the homosexual element although but few may become conscious of the truth of this. Soon after puberty the normal heterosexual stage begins. On the borderline between the change from the earlier status to the later status the pattern of bisexual conduct, and particularly of bisexual desire, is pronounced.

The Kinsey figures on the ratio of bisexuals seem high. But when numerous factors are taken into consideration, we well may wonder that the ratio is not higher than indicated by the highest figures given.

BISEXUALITY—INCIDENCE

To seek to present tabulated data on bisexual incidences according to age, educational, social and economic levels, as reflected in the Kinsey tabulations might result in a degree of confusion. To the general reader such a presentation would present no clearer picture than that represented under a microscope on a stained slide of infective organisms of a mixed nature. Only a well-trained bacteriologist or pathologist would be able to render an interpretation of the picture represented. For our purposes generalities are preferable.

A description, previously made of one of the Kinsey graphs, affords a good basis for simplified study. In it we saw that there are people who are 100 percent heterosexual by practice, and that bisexual practices

begin at a low point on the scale, heterosexual practices predominating. Ascending the scale, homosexual practices gradually increase until a point is reached in which heterosexual and homosexual practices are on an equal basis of incidence. From then onward, following the graph, heterosexual practices diminish while homosexual practices increase until the purely homosexual by practice is represented as 100 percent.

It may thus be seen that some people have only heterosexual experience while others have only homosexual experience. An unknown number of people have but a few homosexual experiences in a lifetime, and this is as true of homosexuals who have a limited number of heterosexual experiences in a lifetime.

Even such an exhaustive and authentic survey as that of Kinsey and his staff cannot reveal an absolutely correct figure indicating incidence. That one half of the total population of the United States (and probably of the world as well) may have bisexual experience, even though this may be limited to a single experience in instance after instance, is not difficult to understand and to accept.

One of my correspondents who may be designated simply as "X," and who now, is engaged in extensive sociological work, has contributed, in a letter, an interesting sidelight on the pattern of bisexuality.

Before presenting his letter I should like to explain, for the benefit of readers, that I am accumulating significant files on what I term "Data Sexualis." My files represent the actual experiences of people, and, as one alert reader expressed it: "It was in a manner similar to that being pursued by you that the renowned Kraft-Ebing accumulated his vast repertoire of facts on 'Psychopathia Sexualis.' "

I should like to further disclose that from time to time I have submitted certain anonymous original data to our genial publisher, Mr. E. Haldeman-Julius. Recently he wrote, in returning certain data for my files: "You certainly seem to contact the most assorted crews."

By this I wish to convey the fact that data reaching me aptly demonstrate the adage that "Truth is stranger than fiction." Some of these data seem unbelievable. They are as authentic as any of the Kinsey data, and by contrast, are presented *au naturel* instead of in the abstract. It was necessary for Kinsey to use the abstract method. My work can be more direct.

THE STRANGE LETTER OF MR. "X"

My dear Doctor Cauldwell:

As I have written you, it is with more than passing interest that I have perused the growing library "sexualis," you are producing. Our correspondence has led me to feel that I should like to contribute something, under the cloak of positive anonymity, to your files, and I assure you that you are welcome to use my letter in its entirety, or in part, in some of your works for publication.

In making this offer, I would like to set forth data in a suitably correlated manner so that, perhaps, you may use this letter just as it is written. At the same time I wish to admit that although I have no qualms of conscience, writing this letter is comparable to the proverbial practice of "getting a load off one's chest."

My work, as I have previously informed you, is of an important sociological nature. And, I may say, at this time, that the longer I continue in this work, the more I am convinced that we should accept people as just what they are without seeking to change them. If helping them when they seek help serves to change them—then we may regard this as a natural consequence and still accept the changed person as he is, and this, as a member of the human race having a distinct individuality, and a personality as distinctive as the facial factions or the finger prints.

Without assistance or instruction from any source whatsoever, I

learned a form of masturbation in early childhood. Just how early I cannot say. And, at an age so early I cannot definitely recall it, I learned the meaning of heterosexual relations and reached such a stage of excitement that the mere thought of being entirely alone with a girl of my age, and contemplating sexual relations with her, caused such an erotic arousal that powerful erections were experienced.

Heterosexual experience was not difficult to find until, at around the age of eight or nine, I developed a sense of shame. Up to this time I had realized that our elders should not know of our play-games.

On the occasion of a visit to my grandparents, I had a single bed in a room with one of my uncles. He was well developed sexually, and I recall that I admired his development, although I was no more impressed from the sexual angle than I was from the ordinary psychological angle with masculine muscular development and strength.

The bathroom in my grandfather's home was modern for the day. It was spacious and there was a bricked bathtub large enough for us children to swim in. The toilet facilities were patterned after the old-fashioned privies, with several seats of different heights. The flushing apparatus was controlled by a huge lever and weighted with an assortment of cast-off wagon hubs, small iron rings, heavy machine nuts (often weighing two or more pounds apiece), and similar, now unsightly, material. My whole weight was required, in addition to the other miscellany of weights, to pull down the lever and permit the water to flush the droppings through.

While in the bathroom with my uncle (who had inadvertently forgotten to bar the door) an aunt entered the room. I was just ready to plunge in the tub, and my uncle was standing in the tub, facing the door, soaping his body. He promptly covered his sexual organs with his hands, and I had never heard such scolding as he did when he finally shouted "Get out of here." My aunt left in haste and I had, instinctively, covered my sexual organs with my hands.

From that time on I had the idea that the opposite sex should not see my sexual parts, and I religiously shielded these parts from feminine eyes.

Between the ages of 9 and 12 I recall practically nothing of sexual life or activity. At this time I swam in the nude with boys slightly older and boys slightly younger, as well as with boys of my own age. All of us were interested in sexual development, and the younger ones eyed with envy the development of the older ones, and particularly, the appearance of pubic hair.

There was no homosexual activity on my part, and I do not recall any distinct homosexual activity on the part of other boys. Like others, I engaged in wrestling, and sand and water battles in the nude, but if in any of these activities there was any sexual arousal, I do not recall it, and I believe that such sensations would have made a lasting impression on me.

Before I was 13, I experienced my first ejaculation and a great interest in girls and a strong desire for sexual relations with them. When erotically aroused by them I sought privacy and masturbated.

It was just after my 14th birthday that I sensed such a powerful sexual urge I would have been willing to have engaged in any kind of sex activity to have gained relief from the tension accompanying unrelieved erotism. Opportunity did not present, however, and I was strictly averse to confiding in anyone but my brother who was nearly five years younger. We were close, but he never saw me masturbate. One night, though, I awakened from sleep to find myself using his thighs as a contact. He had awakened and thought merely that the whole process was a game. From that night on I did not sleep with him again.

A little later I learned, by hearing older boys talk, that I had, in truth, committed an incestuous homosexual act. That was my only experience, but, today, I can understand the overpowering urge that leads

both men and women into homosexuality when heterosexual relief is denied them.

In my present work I have almost daily contacts with children who are called juvenile delinquents. Sexuality does not always appear to be involved, yet I learn, in case after case, that a lack of sexual knowledge has led to conduct contrary to established social and legal traditions and requirements.

Among children of all ages I find confusion born of sexual desires and an utter lack of sexual knowledge. I see the severe segregation of the sexes and wonder if homosexuality is not increasing because of this restriction. I have helped to secure the release of both boys and girls from reformatories, and other correctional institutions, and have learned that they had engaged in homosexual practices during their incarceration. I have persuaded responsible people to act as friends and advisers to these young people, and I have sought to furnish them with acceptable social contacts leading to marriage. The majority of them become 100 percent heterosexual the moment they have suitable heterosexual outlets. A few of them continue to pursue both homosexual and heterosexual practices.

A sociologist, rather than a geneticist, I still believe that early man made less distinction between sexual outlets than general opinion today concedes, and that, as social demands turned the tide of humanity toward heterosexuality as the acceptable normal pattern, mankind, by basic nature, remained notably bisexual.

Bisexual practices today are severely frowned upon and criticized, and so are promiscuous heterosexual relations. In the sociological field, we encounter a greater number of female homosexuals who are but incidentally heterosexual by conduct, than males in the same, or a similar category. The condition in males appears to be basically biological. In females it appears to be born of fear, a fear involving unwanted pregnancy and possible unfavorable publicity. Homosexuals of both sexes, or bisexuals who indulge in both heterosexual and homosexual practices, are far more secretive concerning their homosexual activities. We have found that there are those who are more homosexual than heterosexual and who seek to appear as extremely promiscuous heterosexuals.

In my other letters I have expressed a deep gratification concerning the work of all who seek publicly to increase general sexual knowledge, and to break down the barriers of ignorance, smugness, and in some instances, pure hypocrisy. I passed through the homosexual stage, later realizing that my greatest desire was for expression and relief of that natural, but strange and overwhelming power that awakened in me in early adolescence. Had I had a few experiences it is possible that, because there was greater opportunity and less inhibition with members of my own sex, I might have become a pronounced homosexual, yet, realizing that I seem to always have had powerful heterosexual inclinations, I might as readily have developed into a bisexual. I can readily perceive that this could have constituted a medium for the creation of unhappiness both for myself and for others.

Bisexual practices cannot, in my opinion, either satisfy, or lead to a state of physical and mental health contributory to real efficiency except among the few who are acknowledged, or potential geniuses.

The cold-blooded scientist of a stoic nature may simply see and accept facts as they are, but the humanitarian must realize that there should be some formula, or combination of formulas, by which mankind may be trained from infancy to accept his sexual status as it is, and to find happiness only in socially acceptable practices with members of the opposite sex. I have no formula to offer except the furtherance of sex and social education.

Looking backward I can see how my life might have been adversely affected had I had further experiences with my brother. I know that in time he would have been aroused, and it is just possible that

his libido might have been influenced in the homosexual direction by me —his brother. And knowing full well that the lot of the absolute homosexual is a miserable one, I seek, on every occasion possible, to lead those inclined to homosexuality in the opposite direction—even at the expense of being misunderstood.

Two of my charges were in their late teens. They were of opposite sex. Both had been released into my custody by a court. The boy had been charged with homosexuality. The girl (who had been involved in homosexual practices with a younger girl) had, although herself a minor, been charged with having contributed to the delinquency of a minor child.

In my own home, and with my wife's cooperation, I gave these two every possible chance to learn the satisfaction of heterosexual relations. Had this been known, the court would have removed them from my jurisdiction. As it was, they quickly developed into totally heterosexual individuals and were, within a short while, married. When their first child was born they were released from probation. We have discussed their case and their experience in utmost frankness. They are joyfully emphatic in their expressed opinion that had they been taught in such a manner as to have developed an appreciation of heterosexuality, they would not have had homosexual experiences, although both had previously had heterosexual experience. The opportunity for such experience had been limited, and they had therefore sought a more ready outlet for sexual expression.

From time to time I encounter people who are frankly bisexual in their behavior, and who declare that they regard themselves as happier than they would be were they unisexual. Perhaps this is true. I would not try to change them—I am too consciously aware of the absolute truth of man's basic sexual nature. Bisexuals should, I am firmly convinced, seek sexual (and marital) relations and unions only with bisexuals. Entirely too much unhappiness is caused the purely heterosexual partner of a bisexual spouse. And, I am broad-minded enough to say that the purely homosexual individual should unite, by whatever method, only with one of his kind. I have observed 100 percent homosexuals who suffered anguish equivalent to that of heterosexuals, when their most beloved object of affection had sexual relations with others, and especially heterosexuals.

FROM A HALDEMAN-JULIUS READER

The mail this morning brought a letter from one of my Haldeman-Julius readers, prompting many thoughts on patterns of bisexuality. Some of the essence of my reply may be found in the preceding pages of this booklet, or, in pages to follow. To give the letter, and my reply in its entirety, will, instead of being mere repetition, serve to clarify numerous points of view related to the bisexual pattern of behavior. My reply may likewise serve as I suggested to the reader, as food for thought. The reader's letter follows:

Dear Dr. Cauldwell:

I have been reading with much enthusiasm your many books on the subject of homosexuality and other forms of psychosexuality. While reading these books, I have been wondering about many questions which have not been answered in your books. I will limit the questions in this letter to two. They are as follows:

1. Could it be that homosexuality is in the world to maintain the balance of Nature? That is to say, to keep the percentage of the population in proportion to the space and food existing in the world. In my own opinion, it is, because if the percentage of homosexuals were all to be heterosexuals, the increase in population would be stupendous. However, I would like your opinion.

2. Also, in your opinion, is congenital or acquired homosexuality more prevalent in today's sexual world?

I have enclosed a stamped self-addressed envelope and would much appreciate your taking the time and patience to answer these two pertinent questions.

Very sincerely yours,

Mr. A—Pittsburgh, Penna.

* * *

The following is the reply sent to Mr. A:

My dear Mr. A:

It is a pleasure to acknowledge your letter and to seek to answer as best I can. First, however, permit me to express my appreciation of you as one of my readers.

We will both admit, I am sure, that there are no books containing all the answers on any given subject. And I'm certain we will further admit that there are both questions and answers that are highly controversial. Answers to various questions may be a matter of opinion, and each individual judges opinion according to his own inclination.

You ask why there is homosexuality. You made a suggestion and followed it up with sound reasoning. However, the question is more weighty. In the first place, we must seek to trace man's evolution into antiquity. There we find that man was predominantly bisexual, and indeed, scientific indications have been found which have led some scientists to believe that earliest man was representative of the true hermaphrodite. In other words, that he was of both sexes, and capable of functioning both to fertilize and to reproduce. Change, it is believed, came about gradually—but the basic pattern is regarded as existing today. We revert to the basic nature of our ancestors of antiquity to a far greater extent than we think. Hence, within the person, purely heterosexual by practice, lies dormant the tendency to revert to basic mammalian and anthropoidal nature. It is this same factor that leads the predominantly heterosexual into homosexual experiences. And, this factor magnified by reason of physiological factors, may lead to increased homosexual activity. Psychological bisexual tendencies lead to a further incidence of homosexual practice, and this may contribute to total homosexual outlet (with the exception of the autosexual outlet ever present and lending itself to the accommodation of both sexes).

Accordingly, as viewed by pure science, there is no design. What is there in Nature with a conscience and an intelligence to create a design, or to care whether the population of the world becomes so great that there will be but standing room, or whether man perishes from the face of the earth? Pure science holds that there is no design in Nature to maintain the population in proportion (as you mentioned in your letter) to the space and food existing in the world.

You expressed the opinion that "if the percentage of homosexuals were all to be heterosexuals, the increase in the population would be stupendous." Our most exhaustive researchers have failed to reveal that there would be any greater increase in the population were there no homosexuals.

The increasing life span has added greatly to world population despite the fatalities of wars. Population increases may be compared to compound interest. Compound interest requires no great length of time to equal and exceed the original capital. Or, if you simply use the mathematical process of starting with two and doubling the product each time you soon run into calculus. Increases in population may be figured in a similar way.

Not long ago, Mr. Haldeman-Julius, in *The American Freeman*, gave figures and facts indicating clearly that in the absence of catastrophe, total world population will increase at such a rate that, within a short space of time, there will not be standing room on earth. The calculations are based on the soundest of mathematical processes.

Catastrophe probably will occur because of the fact that with a

rapidly increasing population, medical and sanitary science may no longer be able to cope with diseases, and world powers may not be able to cope with the problem of averting wars and maintaining peace. In all this I cannot see that a low ratio of purely homosexual conduct will help appreciably to hold the population of the world within bounds.

This is not exactly in accord with your personally expressed opinions. It may add a little fuel to the fire of reason, and may throw additional light on the subject, thus creating food for thought.

Your second question was: "Also, in your opinion, is congenital or acquired homosexuality more prevalent in today's sexual world?"

Doubtless you have read of the Kinsey project—the most exhaustive research into sexual behavior ever attempted. The report given in "Sexual Behavior in the Human Male," indicates the prevalence of homosexuality. We have not previously had such authentic information, and because of this fact, we do not know whether we can compare the prevalence of homosexuality with the incidence of such prevalence in the past. For this reason none of us can do more than form an opinion. It is reasonable to believe that, in proportion to population ratio, early man was far more inclined to homosexuality than man of today. Early man, even as we know him definitely, was more nearly physiologically bisexual, and would, therefore, have been apt to have been more nearly equally homosexual and heterosexual.

As a matter of pure opinion, I would say that homosexuality, especially representing a totality of sexual behavior, is far less prevalent today than it has been since prehistoric man appeared on earth. We simply hear and learn more about such prevalence today, just as we hear and learn more concerning everything. We are deeply obligated to the advancement of science and invention. Man today is a relentless investigator. What he learns reaches the world through the printed word, by telephone, by cable, by telegraph, by radio, television, etc. Just remember that there were as many little "Nells," men were forced to do right by, according to population percentage, among the early Puritans, as there are at the present time. We hear more about unwed mothers and so-called illegitimate offspring today, simply because there are greater means of communication.

BISEXUALS AND APPEARANCE

I have previously discussed the fact that the sexual nature cannot be judged by physical appearance or by mannerisms. This had especial application to psychological bisexuals and homosexuals, although heterosexuals were included. The physiological bisexual (the intersex) is no more distinguishable by external appearance and mannerisms than are his normal brothers and sisters.

To further emphasize this, let us look into the subject and consider what others have had to say.

In his excellent book, "The Mind in Action," Dr. Eric Berne discussed the question: "Can people be judged by their appearance?" He explained that it is general knowledge that a human being, like a chicken, comes from an egg. He then explained the formation of the human embryo, and how the early formation consists of a three-layered tube. One layer becomes the stomach and other internal organs, another becomes bones, muscles, etc., and still another becomes the skin with its nerves and blood vessels. Dr. Berne gave recognition to the fact that these three layers grow more or less equally, and that the finished product is a rather good mixture of brains, muscles and inward organs. Said Dr. Burne:

> "When the angels have finished putting the child together, he may have more gut than brain, or more brain than muscle. When this happens, the individual's activities will often be mostly concerned with the overgrown layer."

Dr. Berne discussed three more or less well known types of individuals who, when they depart to any notable degree from the average (or normal) are well known to all of us. One is the individual with lots of intestines who perhaps enjoys eating better than anything, yet whose love for food blends with other pleasures such as jolly company, or just company, banquets, an abundance to drink, baths, sleep. The so-called fattish slightly bald politician with a cigar in his mouth has been associated with this type. The next type is the muscular type. This sort of an individual simply must have activity. His needs are so great that he may create useless activity, and even activity which may lead to financial losses. The other type is the cerebrotonic, or brain type. The studious individual. Often lean, and sometimes referred to as the absent-minded professor, which, says Dr. Berne, he sometimes is.

Dr. Berne went rather deeply into his descriptions. He made no reference to a sexual type—or, not insofar as personal appearance is concerned. In a reference to bisexuality and homosexuality he referred to the young boy who may dress (or be dressed) in his sister's clothes when he is quite small. He may develop a love for such clothing and persist in wearing them (transvestism) in mature life. Dr. Berne believed that most of these individuals appeared feminine. He did not contend that all of them develop into homosexuals or bisexuals. Thus, he did not hold that the homosexual or the bisexual can be judged by the external appearance or by the mannerisms.

Another authoritative writer, Dr. Frank G. Slaughter, in his "Medicine for Moderns," explained that such activities as those of homosexuals and bisexuals (including both sexes) often arise from early training and environment. He explained psychosomatic (mind-body) relations and emphasized the fact that boys raised as girls and girls raised as boys, despite their natural sexual endowments (pertaining to their respective sexes) may readily develop into homosexuals because the boy learns to consider himself a female, and the girl learns to consider herself a male.

It may readily be seen, however, that a certain number of psychological bisexuals develop from among such individuals. The natural (or physiological) inclination is heterosexual; the psychological, homosexual. Both heterosexual and homosexual practices are adopted leading to the pattern of bisexual behavior.

Bisexual or homosexual conduct makes no distinguishing mark upon an individual because of the fact that mankind probably arose from some sort of intersexual parentage. It is only when one makes a determined effort to impress the stamp of sexuality deviating from the conventional upon an audience (whether it be one or 50) that the individual becomes unmistakably marked by external appearance.

ARE THERE CURES FOR BISEXUAL CONDUCT?

Homosexuals often have asked: Can I be cured? Some have asked: Why can't I be cured?

Let us face certain definite facts. The word, cure, has little place in the medical vocabulary. Originally it referred to being healed of an infirmity, or of getting well when sick or suffering from disease. Intelligent medical men no longer seek to cure. First, they seek to prevent, next to relieve, and thirdly, to treat their patients in such a manner that the cause of their illnesses may be removed. When this is done, health is the natural result. We cure meat, hay, tobacco, etc. Who wants to be cured? Medical students learn anatomy and surgery by dissecting and experimenting with cured cadavers.

Bisexual conduct is not a disease. Homosexual behavior is not an infirmity. Bisexual conduct (which includes homosexual activity) is merely a departure from the conventional pattern of sexual behavior. This is true because it involves homosexual behavior.

Some time ago I was taken aback when I received a letter from two young women who wanted to know if a certain practice might endanger health. They were afraid, they explained, of having heterosexual relations. They were unmarried and wanted to retain their freedom and independence. They did not want to become pregnant. On occasion they had had heterosexual relations, and on such occasions they had used extreme precautionary measures both against the probability of pregnancy and venereal disease danger. They shared an apartment and were quite affectionate toward each other. In discussing their desires for heterosexual relations, they had come upon a plan whereby they might prepare a device which would serve them simultaneously as a substitute for the *membrum virile* of the male. Their practice was to stir erotic arousal to a high pitch by caresses such as heterosexuals might employ and to then, simultaneously, employ the prosthesis they had prepared. From this they realized remarkable satisfaction and readily achieved orgasm. They were emphatic in stating that under no circumstances did they want to become anything vaguely approaching homosexuals. In fact, they did not believe there actually were true homosexuals, but that what they had heard were folk tales.

Homosexuality is regarded as erotic desire toward members of one's own sex. Berne states it more directly. He states ("The Mind in Action,"):

"Homosexuality is love of the same sex."

I have enjoyed Dr. Berne's book, and regard it as valuable. I do not believe, however, that Dr. Berne, in his desire for directness, gave too much thought to his definition. Were homosexuality represented by "love of the same sex," all of mankind could be labeled as homosexual. Said Dr. Berne, concerning bisexuals: "Some people can get almost equal pleasure from making love to either sex. These people are called bisexuals." Unless we inject erotism into the love we by no means have homosexuality or bisexuality. It is believed that Dr. Berne really meant to convey the idea that sexual love of the same sex is homosexuality and that sexual love for both sexes constitutes bisexuality. Doctor Berne said further:

> "Many beautiful things have come out of homosexual relationships, such as some of the philosophy of Socrates. Nevertheless, one seldom sees a happy homosexual."

Many men and women of renown who have given much to the culture and advancement of the civilization which we now enjoy, were homosexuals. Many were bisexuals.

Bisexual conduct is not a disease, and therefore, it cannot be cured.

HOMOSEXUALITY AND "CURE"

One authoritative medical writer has stated that all men may have the hormones of both sexes in their blood, "some experimenters believe," (the quotation is his), but that in normal men there is an excess of the male hormone. Perhaps the writer in question sought merely to present the matter in a simplified manner. So far as I have been able to learn, members of both sexes are regarded as having the sex hormones of the opposite sex in their bloodstream, as well as the sex hormones of their own distinct sex.

Tests have revealed in men who were 100 percent heterosexual, that they had a preponderance of female sex hormones in their bloodstreams. Likewise, tests have revealed that 100 percent heterosexual females have a preponderance of male sex hormones in their bloodstreams. According to present methods of stratifying statistics, the probable incidence of such occurrences is not, and cannot, be known.

Homosexual males have asked: "Can testosterone, the male hormone, cure me of homosexuality?"

Injections of testosterone cannot have any beneficial effect (unless psychic) in changing the pattern of sexual behavior.

Homosexuality is not a disease and hence there is no cure for it. It is a condition to be understood—not cured.

It may be well to offer a suggestive thought. If males with a marked preponderance of female sex hormones in their bloodstreams remain 100 percent heterosexual, how, were testosterone of great value, could it be expected to increase heterosexuality in the homosexual male?

The two young women who did not believe there were true homosexuals were unaware of the fact that they were following the homosexual pattern of behavior and that because of the fact that they desired heterosexual relations, and had, at times indulged in heterosexual practices, their pattern of conduct *en toto,* was bisexual.

It is possible to help the bisexual person to understand that his is a difficult position in a society that does not understand. There are homosexuals and bisexuals who are blissfully oblivious of the truth of their conditions. For this reason, they sometimes do and say things that cause people to whistle or, perhaps, to avoid them, or to drop them from their "invitation" list. Avoidance by intelligent people is not because of the bisexuality or the homosexuality of the individuals they exclude from their social circles, but because of their ignorance which is taken for brazenness, and which may be embarrassing to a host or a hostess.

The young women who did not want to become homosexuals, I later learned from them, believed that homosexuality existed only when mouth-genital contacts were practiced. Bisexuality was not ingrained in them, and when their practice was explained on the basis of a habit, and when they were shown the futility of their conduct in avoiding males and probable marriage, they went separate paths and dropped their homosexual (and bisexual) practices as one would stop drinking coffee, smoking cigarettes, or imbibing alcoholic liquors. And giving up their practice was much easier than giving up any of the latter mentioned pleasures.

Sociologists, psychiatrists, sexologists, and others, constantly harp on the contention that homosexuals should be treated on an equal basis with all other people provided they refrain from making advances to heterosexuals, or seducing heterosexuals. With the exception of a few orthodox die-hards, it is rarely argued by an intelligent person today that man seduces woman against her will. It seems to me that the same yardstick will be found to apply to the heterosexual who is *seduced* into bisexual conduct by a homosexual.

Should homosexuals (including bisexuals) be sent to prison for their conduct? No. Homosexuals (and bisexuals) are not criminals by reason of their sexual integration—be it physiological or psychological. Because a baby is born a pseudo-hermaphrodite should it be condemned to chains and a dungeon? We may go a long step farther here by acknowledging that a pseudo-hermaphrodite may be born into any family. So may a congenital homosexual, or a child that will develop into a bisexual according to patterns of sexual behavior.

A short time ago I talked with a judge who had had an accused homosexual male brought into his court. The complaint that this mere boy, an underdeveloped, and underprivileged child of 16, had committed an active homosexual act upon the scion of a privileged family, had been heard and tried. Trial had been by judge and not by jury. The court had not rendered an opinion. He had devoted many hours to reading on the subject, and his reading had included some of the world's most famous sexologists. While he read and groped, the privileged scion went to him to plead for leniency for the other boy. In doing so he explained (because he had learned) that the passive partner, insofar as homosexuality is concerned, is as truly homosexual, as the active partner. The judge had gained some idea of this from his reading. He then was surprised to hear the privileged scion (a mature 20-year-old youth) admitting that he had, on practically all occasions, been as active as he had, on that one particular occasion, been passive.

Much troubled on account of the prominence of the one youth, and imbued with honesty and the milk of human kindness toward the other, the judge had, when advised concerning my work (by the older youth who had read some of my works) come to talk with me.

Today, in that jurist's court, neither bisexuality nor homosexuality is treated as a crime or a disease, but rather as a social problem. The jurist was surprised to learn that no State in the Union, insofar as extensive research has revealed, has a law making homosexuality in woman a crime.

UNCONVENTIONAL SEX PRACTICES: ALLEGED CRIMINALS AND ALLEGED LUNATICS

Bisexual patterns of behavior are unconventional. The strictly conventional, or those who believe themselves to be strictly conventional in their sex lives, shun suspected bisexuals or unconventionals. The same sort of treatment is accorded the person released from prison after having paid society for the crime, or alleged crime, for the commission of which, however, society was responsible.

In the conventional mind, any person who has been committed to an institution for treatment for a mental illness is a lunatic. It is forgotten that the released person was but an alleged lunatic before commission. The released patient is treated on a par with the known sexual unconventional and the convicted person who has served the sentence demanded by society, and who has been released for another chance at life in a so-called free world.

It is said that the physical inquisition was terminated long ago, yet society continues to send men and women to the electric chair where they may have to submit to flogging—corporal punishment, it is called—at the will of their appointed masters. The psychological inquisition too, goes on, not much changed from the psychological inquisition of many centuries ago, and people who respond to the sexual urge according to their natures are shunned by so-called decent society and sent to prison for alleged crimes—acts which were mere departures from the conventional pattern.

In every community of any size in America, there are people who have been driven into melancholia and paranoia by a society which has not sought to understand them or to help them to understand it. And while such a condition obtains, "Brotherhood-of-Man" classes are being held throughout the nation. Should you attend a few of these classes (under church sponsorship), you would hear a great deal about those who conduct them, their experiences, and their grievances against the "powers of evil," and about the "blessed Fatherhood-of-God." The latter comes in for slight mention by way of recompense to the audiences.

The newspapers throughout the country blaze with headlines condemning the foreign reds, and certain radio commentators emit vituperations on the same subject, while in a sister newspaper column essays are heralded about the great work the "Brotherhood-of-Man" classes are doing, and in the South, the headlines become taller and taller in voicing the determination of preventing Negroes, whose ancestors were enslaved, from enjoying certain civil liberties.

Brief notices bob up from day to day announcing that the courts have dealt heavy sentences to persons found guilty of "Statutory Offenses," and within a stone's throw of a house of consecration where brotherhood of man is supposedly being taught, a warden's lash cuts the flesh of a cringing human whose greatest offense could be laid upon the shoulders of his primitive ancestors.

The ruling social classes decide a code of conventional conduct, sexual, and otherwise, for the subjects, and then, having settled as to what

is right and wrong for the underlings, set their own patterns according to their natures, rather than according to their decrees. And people who have had inferiority complexes saddled onto them seek to be cured of unconventional sex practices—however natural those practices may be for a high percentage of the population. They can only be told that they cannot be cured, and that they must seek to understand, and to make themselves understood.

Dr. Eric Berne in his "The Mind in Action," asked:

> "What is society to do with homosexuals? Their lives are difficult enough as it is, and punishment is not indicated. The best thing one can do is treat them as politely as one would anyone else. They, on their part, of course, should be expected to abide by the ordinary rules of decency."

But should not everyone abide by the ordinary rules of decency?

When we speak of homosexuals we speak largely of bisexuals for the reason that the majority of people who come under the homosexual classification are likewise heterosexual by practice, and hence, because of the duality of practices, they are classified, scientifically, as bisexuals.

Dr. Berne felt that homosexuals should not seduce minors. If, indeed, there is seduction, I may ask if heterosexuals have the privilege of seducing minors just because they are heterosexuals. Berne believed that homosexuals should not force themselves on those not interested in their company. I ask if any decent person would force himself upon those who do not want his company? He felt that they should not flaunt their desires in public. Perhaps he meant to lay down this rule for all people. If so, it is a good rule. The doctor scored a bull's-eye when he said:

> "If they [the homosexuals] behave themselves and control themselves as discreetly as people with heterosexual desires are expected to do, their private lives should be no more concern of anyone else's than should a normal person's."

Even though a bull's-eye score, I find that the quotation needs qualifying. Berne mentioned people with heterosexual desires. Homosexuals have such desires. Not all homosexuals, perhaps, but a goodly number of them. Were this not true we would not have bisexual patterns of behavior. Doctor Berne referred to a "normal person's" desires. He spoke according to a lay conception (now fast becoming outmoded) for lay comprehension. Few true scientists today harp on normality and abnormality. The terms long have been used to describe the conventional and the traditional and the non-traditional.

Departing from a strict interpretation of the figures given by Dr. A. C. Kinsey, with relation to the prevalence of bisexual patterns of behavior, yet following closely the reasoning derived from a study of his report, we may readily estimate that at some time or another in life nearly 40 percent of males (and it can hardly be that the percentage of females will be found to be vastly different) engage in bisexual practices in one form or another. If, for hypothetical reasons only, we grant that 20 percent of the population are in an unclassified category, we strike a balance of 40 percent of the people of the United States who engage exclusively in the strictly conventional sexual practices. Can we therefore call half the populace normal and the other half abnormal?

All humans have much in common. There is a brotherhood of man (which includes woman), but it seems to exist far from the cloistered halls down through which misguided individuals shout expressions to pacify their egoes or superegoes, and such expressions rarely include the first principles of humanitarianism basic to a true brotherhood of mankind.

BISEXUAL PATTERNS AMONG THE INTERSEXUALS

Dr. A. P. Cawadias, in his "Hermaphroditos—The Human Intersex," a valuable book published in London by William Heinemann Medical Books, Ltd., gives the following clear and highly acceptable definition of intersexuality:

> "Intersexuality is a condition of imperfect sexual differentiation. A male intersex is an imperfect male, in other words, a feminized male. A female intersex is an imperfect female, a masculinized female. Thus the intersex is an individual in whom male and female features co-exist in varying proportions."

It is significant that Dr. Cawadias regarded intersexuality as a normal condition in humans. He stated:

> "There is no perfect male or female, but all males have certain rudimentary female features and *vice versa*. Accentuation of this normal condition constitutes clinical, or morbid intersexuality. There are thus several degrees of intersexualization, several gradations between the 'fruste' intersexualities so frequently encountered in medical practice and the monstrous hermaphrodites which delighted the tetralogical and naturalistic interests of our fathers."

It is remarkable that Dr. Cawadias suggested a change in our text books eliminating the terms "male pseudo-hermaphrodite and female pseudo-hermaphrodite."

If has long been accepted by sexologists that the gonads determine the sex to which one belongs. We know, of course, that the chromosomes carry the sex genes (sex hereditary characters) and that one is born a male with testes (the male gonads) because the male fertilizing element carried the Y chromosome, and that one is born a female with ovaries, because the male fertilizing carried an X chromosome. Dr. Cawadias has held that one is not a male because one has testes, but that one has testes because one is a genetic male, the genetic chromosome having been a Y. The same reasoning applies to females—that is to say, females are not females because they have ovaries, but that they are females and have ovaries because the genetic chromosome was an X. Dr. Cawadias, whose book is meant for scientists and scholars, gave such explanation in order the more clearly to describe the factors involved in intersexuality, and those factors involved in hermaphroditic formation.

In a study of bisexual behavior prepared for the layman, the scholarly presentation made by Dr. Cawadias would be confusing, and an explanation of even the more important psychophysical characters of hermaphrodites would hardly lead us to a better understanding of bisexual behavior in hermaphroditic individuals.

Pragmatism (will toward sexual behavior or desire) may be influenced by factors other than intersexuality among hermaphrodites. There have been hermaphrodites whose true sex (i.e., male hermaphrodite or female hermaphrodite) was not determined until late in life, and indeed, many persons having pronounced hermaphroditic characters have gone through life without ever having learned the nature of their true sexuality.

We may readily see, therefore, that among hermaphroditic individuals, the pragmatic sexuality may change from time to time and sexual conduct may follow a confused pattern largely a result of psychological influences.

Psychological (and environmental) influences are aptly described by Dr. Frank G. Slaughter, in his "Medicine for Moderns." He states:

"At this point comes the most startling observation derived from the study of those individuals of indeterminate sex. Among those having male sex glands and raised as males, the trend of the sex urge, as well as the manner of sex expression, was predominantly male. But among the group, also possessing male sex glands at operation, but raised as females because of the resemblance of their genital organs to the female, the majority showed a feminine direction of the libido, and played the feminine sex role, many actually being married as women."

The pattern of bisexuality of conduct is seen more clearly in those individuals who, at times, are believed by their families, and who hence may believe themselves to be, predominantly of one-sex, and at another time, of the other sex.

CASE STUDIES OF MALE AND FEMALE INTERSEX

One hermaphroditic individual I once knew well was undoubtedly of the female intersex. She belonged to a family steeped in superstition. Instead of consulting doctors, they consulted soothsayers. Thus, one soothsayer would pronounce the individual's sex as female, while another would pronounce the sex as male. The "patient" thoroughly enjoyed the attention and, being doubtless bisexual by force of habit, if not otherwise, invariably responded to the latest role indicated by the soothsayers. Thus it was that she (I use the feminine gender advisedly) would appear on one occasion bedecked as a female and casting coquettish glances at males of her set (often getting a greater response than some of the wives of the men cared to admit), and on another occasion in the garb of a workman, riding a bicycle and working as a brick-layer, an occupation at which she was quite accomplished. She was, strange to say, married to a male.

Now and then this individual fell ill and doctors were called. Extreme caution was exercised to prevent doctors from observing the sexual (genital) region. On various occasions I attended her for various acute conditions. At no time did I seek to inspect forbidden territory. One day, however, she called at my office. Her visit, according to her desires, was clandestine. She wanted, once and for all, to settle the question of sex in her mind. And she was desirous of knowing her mental state. No one was to know that she had called to see me. She trusted me implicitly because I had treated her well as a patient, and because I spoke her native language—Spanish. She expressed herself poorly in English.

Morphologically, and according to external genetic appearance, she was a female. She menstruated regularly but had never been pregnant. There was an infantile womb, and menstruation, of course, indicated the presence of ovaries. The male feature was an unusually large clitoris (referred to by some sexologists as a penis) and, for the purposes of sexual relations with females, it was sufficiently well developed for slight penetration.

When I asked the patient whether she had sexual relations with females she replied that such relations were her most satisfactory relations. This was readily understandable from the viewpoint of the mental confusion, and hence confusion of the libido, and the fact that many females do not experience orgasm in the absence of suitable clitoral manipulation. Her relations in this respect were with young girls whose parents regarded her as more or less idiotic and incapable of harm. They did not even suspect that she would, under any circumstances, reveal anything concerning her sexuality to their daughters. Her relations with males had not been limited to her husband whom she described as rarely interested. Other males, in the community in which she lived, sought her when their wives were menstruating or in the last weeks of pregnancy.

She enjoyed relations with males, but if a male declined to manipulate her clitoris (miniature penis) she rarely experienced orgasm with him. It was this, more than anything else, that had caused her to believe, more often that she believed otherwise, that she was actually a male. She seemed much relieved when she learned that other females rarely experience orgasm in the absence of titillation, or excitation, of the clitoris.

A tendency toward bisexual behavior in males with whom she consorted was indicated by the fact that numerous males, according to her explanation, became greatly excited when they manipulated her clitoris. Upon first discovering the organ, she reported many of them as saying excitedly that it was just like a small *membrum virile*. Experiences were confined to organ to organ, and manual contacts.

In a neighboring community a public official was reputedly hermaphroditic. I asked her whether she knew others of her apparent sexuality, and she mentioned this apparent male hermaphrodite concerning whom I had heard discussions. She regarded him as a male. His organ, she said, was too large for him to be other than a male, although she understood that he was given to sexual contacts with boys.

In time I had an opportunity to observe and examine the official closely. I was called to his bedside when he failed to void urine and catheterization was necessary. This was a case of hypospadias, rather than of pronounced pseudo-hermaphrodism. He was bisexual by conduct, but more definitely, a male homosexual. The penis was well developed with the exception of the deformity (hypospadias) wherein the urinary opening was large enough to admit the passage of a male *membrum virile*, and deep enough for satisfactory relations on the part of another male. Heterosexual relations were easy and desired, but because of shame on account of the apparent physical bisexuality the patient had avoided heterosexual relations to a great extent. Possibly his libido was more powerfully directed toward women. A feeling of inferiority led him to avoid frequent heterosexual relations. The urethra was located with difficulty. The insertion of any regular type of speculum would have been painful, and if not done with the most extreme care, injurious.

When asked whether he minded stating why he preferred homosexual relations with boys he explained that he still felt much like a boy, and that boys were less apt to talk than older men. Overtures to older or mature men had met with no recognition in the home locality. On occasions away from home, he had interested men who were strangers by asking whether they had seen a hermaphrodite and then explaining that he was one. On a number of occasions before he reached maturity he had gone away from home because of his unhappiness. He had lived by displaying his sexual formation to strangers for a small fee. It had not been difficult, by speaking to three or four individuals whom he found it easy to accost, to get a sizeable audience. Now and then he had found a temporary sexual partner in these groups.

Not infrequently, during recent years, cases of apparent sex transmutation have been reported in the press. In the majority of these instances there has been no actual transmutation. Surgery has corrected a genital deformity and the true sex has been diagnosed. Most of the cases reported have involved true genetic females in whom, at birth, there was an atresia (closure) of the female genital orifice and canal. The clitoris had appeared more prominent because it was the most readily observed part of the genitalia.

BISEXUAL BEHAVIOR—A GENETIC CAUSE

If any of us desire to be contenders concerning certain not yet thoroughly understood factors, we may say that there is not a genetic cause involved in bisexual behavior. On the other hand, if we consider that some of the most relentless investigators have concluded that in

every male there are vestiges, or rudimentary traces of ovarian tissue, and that in every female, there are rudiments of testicular tissue, we well may accept such tissue as being related to a genetic cause. The actual cause of congenital homosexuality is held, by the concensus among scientists who have done extensive research on the problem, to be somewhat controversial, even though certain definite possible causes have been disclosed through research and investigation. Some of these possible causes have been referred to, and a factor which may well be called Factor X, responsible for rudimentary traces of the gonads of the opposite sex being found in thoroughly investigated cases, may some day be better understood. This factor may prove to be a genetic key to the enigma of homosexuality. But even so, more may be learned concerning the sex center in the brain.

A positive genetic factor, as we have observed, may not prevail against environment and training. This is supported by evidence presented wherein it was shown that males reared as females leaned toward femaleness and *vice versa*. When we consider that between environmental and psychological factors, the true genetic sex stands out in bold relief, we can understand more readily that there must be serious confusion and that from such confusion, to a much greater degree, perhaps, than is known, bisexual patterns of conduct arise. This confusion may be compared to a person who is lost in a place where the terrain is such that one irregularity of the ground surface appears to look exactly like many others. The lost one soon is traveling in circles. Now and then he finds apparent markings which lead him to believe that he has found his way. He moves away in a certain direction, but, before going far, concludes that he still is lost. He retraces his step to where he now has left visible markings on the ground. He decides upon a different direction, and moves away in that direction. Presently, however, he is convinced that this direction, too, is wrong. He returns to his hub, the ground well marked by his circling tracks. The first direction, he decides, must be right. He again sets off in this direction, and again he decides he is wrong. And now, he tries the direction of his second choice, but this, too, soon appears to be the wrong direction. He returns to the hub. Either someone rescues him, or the confusion clears, and he remembers his way, or, he perishes on the spot because of a lack of sustenance.

The bisexual has within him certain basic physiological factors capable of causing him to incline toward relations with his (or her) own sex. He is taught, if indeed he is taught anything, that he will grow up and eventually take a mate from among the members of the opposite sex. Meanwhile he has little or no understanding of the opposite sex—nor indeed why there is an opposite sex. Segregated to a large extent, among members of his own sex, he feels the sexual urge. He may investigate. And he may become involved in practices traditionally regarded as unnatural. When he grows older and learns through experience about the opposite sex, his libido may take that direction and continue in that direction. On the other hand, finding the opposite sex less easy to understand than his own, he may turn back, thinking that he has turned in the right direction, to members of his own sex. Presently, however, opportunity arises, and he decides that perhaps after all the right direction lies with the opposite sex. If all goes well and pleasantly, he may continue in this chosen direction. But, if he meets with rebuff, and particularly, if he meets with scolding from his parents and others because of his proper heterosexual pursuits, he returns to his hub (autosexuality in which he alone is involved) and finding the hub insufficiently interesting, tries the direction leading, again, to his own sex. Like the person lost, he may, in seeking to clear up the confusion, find his way and hence develop into a well integrated heterosexual being. He may return to the hub (himself and autosexual practices) and remain there, to live out his life in loneliness and misunderstanding, or, he may turn completely from the opposite, to his own sex, for whatever consolation he may find. If his intellect is of a high order he may develop a philosophy of his own and thus rise above the confusion. Or, if his intellect is

of an extremely low order, he will be no more confused than an animal without a moral code. If he happens to fall within the limits of the middle ground being neither of extremely low, nor of extremely high, intellectuality, he may spend his days in confusion. This may lead first in one direction (the heterosexual), and then, in the other (the homosexual).

This would make it appear that the bisexual who belongs neither to a high order of intellectuality nor an order of low intellectuality, is something of a decadent and psychotic being. This is not true because there are other interests in life, and neither the bisexual nor the heterosexual spends all of his time in the sunlight of a happy sex life (in the case of the well integrated heterosexual) or in a fog of confusion with relation to the sex life, if there is a diversion. Nor do the sexual acts of the bisexual cause him the unhappiness one may imagine. The reverse is true. The confusion and unhappiness arise because the bisexual does not understand himself or his condition, and because he has a moral code, and, kind society, ever interested in its subjects, gives him still another moral code, a code of its own making. This code does not recognize the individual, and that the individual is the hub around which society revolves. It recognizes herd and forgets that individuals are required to constitute herd.

This does not mean that we should not conform to a code of ethics designed to protect herd. A code of conduct designed to protect herd is essential—otherwise what little we have of civilization would perish. But herd should recognize the individual who is a unit of herd. It should grant him his personal code of ethics, particularly when such a code does not injure other individuals. Were this done, the individual would not live in a state of confusion because of elements within his body, and elements of mental integration—genetic elements—which lead him into conduct he never thoroughly understands.

Bisexual conduct arises from genetic factors involving both mind and body. These factors are not well understood. Until they are understood, and methods of establishing a sexual balance acceptable to society are evolved, we should seek to understand rather than condemn, persons who are confused through no fault of their own.

CONCLUSION

Physiological bisexuality, and indeed, intersexuality, may never be determined during the life of an individual, and, if autopsy is not performed, the fact of physiological bisexuality, even though it may exist, is never learned.

Psychological bisexuality, on the other hand, becomes manifest when it becomes known that an individual indulges in both homosexual and heterosexual practices.

Physiological and psychological bisexuality may be, and probably nearly always are, coexistent.

No individual is responsible for his sexual integration. Society may, quite often, be responsible for the fate of individuals whose sexual integration, whether physiological, psychological, or both, departs from the so-called normal and leads to acts regarded as unconventional.

According to Kinsey, a small percentage of the population is purely homosexual, while a large percentage is bisexual in its behavioristic pattern. The percentage of bisexuals does not appear to fall far below the percentage of that shown for the purely heterosexual.

The percentage of bisexual conduct, or rather, the percentage of individuals who, at some time, engage in bisexual conduct (the actual incidence of bisexual conduct in separate individuals has not been determined) is sufficiently high to indicate that the bisexual may be a member of any family.

Are there means of correcting bisexuality—admitting that the

strictly unconventional will bear correction? The concensus among those who have studied and investigated the matter indicates that there are such means. But what are they? No one can name them all, or even a small part of them. Education is the first essential and most important step.

One state, Oregon, has enacted legislation requiring that sex education be imparted in its public schools. This is a great step forward. From the earliest school age children are taught the rudiments of sex. As they grow older their instruction progresses step by step. Older children are started at proper levels and given instruction they can readily comprehend. Many of the school children, of the State of Oregon, it has been reported in the press, go home, day after day, and impart the knowledge they have gained to their parents.

Publishers and publishing houses whose publications bear the stamp of quality, are carrying the battle for sex education forward. Unfortunately, other publishers are cashing in on ignorance and printing the "sexy," instead of the scientific sexual, type of material.

One well known writer has said that if one is of a certain low grade of intellect, one has but to read some of the "sexy" material to satisfy his sexual needs. Such low quality material can never elevate the conception of sexual knowledge, and it is a hindrance to reputable publishers who seek to disseminate scientific information.

Publicity is making an intelligent public more open-minded concerning the everyday facts of life as they are found in every community, in every city block, and in every group of assembled humans.

Kinsey and his associates have investigated. They have sought and they have found. They have disclosed astonishing facts—truth as it is regardless of how astonishing or outrightly shocking.

We may or may not be able to change the unconventional in sex. But we must, at least, learn to accept it without bias, or we must admit that we have over evaluated our intellectuality, and indeed, the degree of civilization we proudly claim to have attained.

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